

THE OPENING HEAVENS,

OR A CONNECTED VIEW OF THE

Testimony of the Prophets and Apostles,

CONCERNING THE

OPENING HEAVENS,

COMPARED WITH

ASTRONOMICAL OBSERVATIONS,

AND OF THE

PRESENT AND FUTURE LOCATION OF THE
NEW JERUSALEM, THE PARADISE OF GOD.

BY JOSEPH BATES

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P R E F A C E

IN presenting the following subject to the consideration of whom it may concern, I would here state that the two leading motives which have actuated and guided me through this absorbing subject has been—first, the truth of God to encourage and strengthen the true-believer. Second, to correct, or “rebuke” the spiritual views, (may I not say of almost all Christendom,) in respect to the appearing and kingdom of our Lord and Saviour Jesus Christ. Twenty-one years observation and experience, but more especially the last seven, in pursuit of this object, has taught me that truth is the only thing that can save the soul. But the great mass of the professed Christian world seem to pay no more regard to it than their great *Predecessor*, who said unto the Saviour “what is truth?” when he had just said to him that he “came into the world to bear witness unto the truth, and every one that is of the truth, heareth my voice.” Jesus in his last prayer for his disciples asks the Father to sanctify them through his truth.” “Thy word is truth.” *St. John*. Again, he saith, “The Spirit is truth.” The forerunner of Christ said, “The law was given by Moses, but grace and truth came by Jesus Christ.” Jesus says, “I am not come to destroy the law or the prophets; but to fulfil, for verily I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled.” *Matthew*. Then of course man is required to believe “and live by every word that proceedeth out of the mouth of God.” Third, thousands who have been looking for the personal appearing of the Lord Jesus from heaven in these last days, have in their disappointment about his coming, given up the only Scriptural view, and are now teaching that he has come in spirit and this is all we shall ever see of him here. One single passage from the Saviour’s last words, when about to leave the world in the flesh, ought to have rectified any such mistake: “And lo, I am with you always, even unto the end of the world,” meaning of course, his spirit. But I submit the subject.

Fairhaven, May 8, 1846.

JOSEPH BATES.

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THE OPENING HEAVENS.



"Verily, verily, I say unto you, hereafter ye shall see HEAVEN OPEN, and the angels of God ascending and descending upon the son of man."—John i: 51.

NOTWITHSTANDING my incompetency to do justice to this momentous subject, I feel constrained to throw out my views in this public manner, for the benefit of all who feel an interest in the second coming of our Lord and Savior Jesus Christ, to set up, and establish his "everlasting kingdom," upon this renovated earth.

I believe, according to the testimony of the "two men seen in white apparel," that "this same Jesus which was taken up *into Heaven* will in like manner come again," (Acts i: 11) from the same place, and stand in the same place he left. (See Zach. xiv: 4.) I believe he is in the third Heaven, in Paradise, with God, the Father; (see 2 Cor. xii: 2, 4; Rev. iii: 21; Heb. i: 3, 9 and 24) that he is now about to come with the HOLY CITY, THE CAPITAL of his everlasting kingdom, and locate it in the "midst" of the promised land where he was crucified. According to this view then there is but one place in the heavens for this CITY to come from. A spiritual exposition of these glorious things, now about to be realized, beclouds the whole, and leaves no tangible ground for God's people to stand on. Whoever attempts this wilfully will run the risk of losing his soul, for Jesus says "if any man shall add or take away from the words of the book of this prophecy, God shall take away his part (from the tree

of life—margin) and out of the Holy CITY.” Rev. xxii: 19. Proof positive, that the Saints have a part in the City, and not in themselves.

Let us now listen to his description of this glorious view he sees before him, while he sits, pen in hand, all ready to write down what transpires at the command of his guide.

“I, John, saw the holy CITY NEW JERUSALEM coming down from God, *out of Heaven*, prepared as a bride adorned for her husband.” In the 5th v. John saw him that “was dead and is alive forevermore,” seated upon “his throne;” and he said unto me “write, for these words are true and faithful.” “And there came unto me one of the seven angels, saying come up hither, I will show thee the bride, the Lamb’s wife; and he carried me away in the spirit to a great and high mountain, and *showed* me that great CITY THE HOLY JERUSALEM, descending *out of Heaven* from God, having the glory of God: and her light was like unto a stone most precious, even like a Jasper stone, clear as crystal. And I heard a great voice *out of Heaven* saying, behold, the TABERNACLE of God is with men.” What a beautiful description is here—please read the whole chapter. In the two first verses of the xxii. chapter, we learn that the walls of this CITY enclose “the tree of life,” “which is in the midst of the *Paradise of God*.” Moses testifies that “the Lord God planted a *garden* eastward in *Eden*, and there he put the man whom he had formed. And the tree of life also in the midst of the *garden*, and a *river* went out of *Eden* to water the *garden*, and became into four heads.” Gen. xi: 8, 10; iii: 3, 17, 22, 24. Compare this with Ezekiel’s prophecy, xlvii: 3, 5, 12; also xlviii: 30, 35. There he *speaks of waters* first shallow and then deep; waters to swim in that could not be passed over, on the “banks of which shall be fruit every month, and the leaves for medicine.” He also shows the four sides or “heads” to the river. The prophet Isaiah says “Look upon *Zion, the City, Jerusalem, Tabernacle*, a place of broad rivers and streams; where shall pass no galley with oars, neither shall gallant ship pass thereby,”—xxxiii: 20, 21. Surely this is the same which Moses and Ezekiel has described; and John says, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the *Paradise of God*. And whosoever will, let him take the water of life freely.” Rev. xxii: 17, 2, 7. Then this “*Holy City, new*

Jerusalem, the Zion of God, the Tabernacle of God, the Bride the Lamb’s Wife, the Mother of us all,” is a *City*, enclosed with a wall one hundred and forty-four cubits high, which embraces the “*garden of Eden, the Paradise of God*.” And God calls it his “SANCTUARY.” I suppose that it will be conceded by all, that the *Garden of Eden* at the time of the fall, was a literal place, and was planted eastward. Yes, says one, and it is located in “Ethiopia or Assyria.” How then is it, that the traveller and historian are entirely silent about it? Surely, it is a most remarkable place. Hear Moses’s description of it: “Therefore the Lord God sent him (Adam) forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man: and placed at the *East* of the garden of Eden, Cherubims and a flaming sword which turned every way, to guard the tree of life.” Gen. iii: 23, 24. Now we have no account that these Cherubims and flaming sword has ever been seen within the orbit of this planet (which is allowed to be 162 millions of miles in diameter) since the fall of man, but has been far removed out of their sight. The prophet says, “Behold the time shall come that these tokens which I have told thee, shall come to pass, and the *Bride* shall appear, and she coming forth shall be seen that *now is withdrawn from the earth*,”—xi. Esdras: 7, 26. This shows that Paradise is not located in this planet. But perhaps you do not believe that Esdras is a true prophet; well then, will you believe St. Paul? He says, “I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, God knoweth) such an one caught up to the third Heaven—God knoweth how that he was caught up into Paradise and heard unspeakable words which it is not (possible: ~~margin~~) for a man to utter.” 2 Cor. xii: 4. St. John’s testimony agrees with Paul, for he says he “saw the *Bride the Lamb’s wife*, coming down from God, *out of Heaven*,” without doubt, the same place where he had been. But says the objector, if John saw it coming down 1750 years ago, it ought to have been here by this time. Very true; but John “saw things which must shortly come to pass.” Rev. 1. Let us just look at a few of the things he saw, and remember at the same time how he was directed to write them down, that every important point might be recorded. He saw the “abomination (Poper) that maketh desolate set up,” four hundred and forty-five years in the

future. Again, he saw the seven angels going forth with their trumpets to sound—he particularly describes the three last. See Rev. viii: 13; ix: 17, 19. Here he shows us what was to be the component parts of gunpowder, and in a very peculiar and clear manner describes the musket with the ball, (head) how they killed men 1350 years before muskets were used on horse-back—17th v. Further, how could he have described the second advent history so minutely as he has done in the xiv. chapter, if he had not have seen what was to be, and has been fulfilled; and how is it possible he could have given such a lamentable picture of “Mistery Babylon,” if he had not have seen in *these last days* of “perilous times,” the professed children of God drinking from the old mother’s cup of poison, while “she was drunk with the blood of the martyrs of Jesus.” Rev. xvii. and xviii. Once more, how did David see that blood thirsty mob shoot out the lip, and laugh to scorn their Savior; and the four Roman soldiers under his cross dividing his garments and casting lots for his vesture, twelve hundred years before it took place. John xix: 23, 24. Why! just as St. John saw the *Holy City* coming down at the second advent of Jesus—just as I believe, it will be seen, “Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.” Rev. xxi: 11. The most precious is the green, spotted with red and purple. We will now look at the

ASTRONOMICAL VIEW.

From what part of Heaven will this glorious *City* appear? We answer, from where the flaming sword is “guarding the way of the tree of life,” and the Cherubims are stationed. John i: 51. Furgerson, the celebrated astronomer of the last century, in describing some of the many wonders in the Heavens, says “that the two bright clouds in the heavens at the south pole, called by mariners the clouds of Magelen, are by astronomers called cloudy stars, but the most remarkable of all the cloudy stars is that in the middle of Orion’s Sword, where seven stars (of which three are very close together) seem to shine through a cloud, very lucid in the middle, but faint and ill defined about the edgos. It looks like a GAP in the sky, through which one may see (as it were) part of a much brighter region. Although most of the spaces are but a

few minutes of a degree in breadth, yet, since they are among the fixed stars, they must be spaces larger than what is occupied by our Solar System—(the Solar System includes the Planet Uranus, which is one thousand and eight hundred millions of miles from the Sun, the circumference of her orbit in which she revolves around the Sun is calculated to be three hundred and fourteen millions of miles)—and in which there seems to be a perpetual uninterrupted day among numberless worlds, which no human art can ever discover.—*Furgerson’s Treatise on Astronomy*, edition A. D. 1770.

Out of ninety-three, Orion is the most striking and splendid constellation in the Heavens; her centre is mid way between the poles of heaven and directly over the equator of the Earth, and is visible from all the habitable parts of the Globe. On her south-eastern quarter is the beautiful star Sirius, (one of the most magnificent in the Heavens,) and on the north-west is stationed the Pleiades or seven Stars. “She rises at noon about the 9th of March” “and sets at noon about the 21st of June.” and comes to the meridian January 23d, at 9 P. M. She is now to be seen for a little while, in the evening twilight, about one hour high, with the Planets Jupiter and Mars on her north and north-west. When the Lord answered Job out of the whirl wind, and demanded of him to answer to the wonderful questions which he was now about to put to him, he says “Canst thou bind the sweet influences of the Pleiades or loose the bands of ORION.” When Amos, the Prophet exhorted his Israel to repentance, he endeavored to impress their minds with the power of God by adverting to the wonderful phenomena in the Heavens, by saying, “Seek him that maketh the Seven Stars and Orion,” &c. &c.

HUGGENS, its first discoverer, gives the following description of it: “Astronomers place three stars close together in the Sword of Orion; and when I viewed the middle-most with a Telescope, in the year 1656, there appeared in the place of that one, twelve other stars; among these three that almost touch each other, and four more besides appeared twinkling as through a cloud, so that the space about them seemed much brighter than the rest of of the heaven, which appearing wholly blackish, by reason of the fair weather, was seen as through a curtain opening, through which one had a free view into another region

which was more enlightened. I have frequently observed the same appearance in the same place without any alteration; so that it is likely that this wonder, whatever it may be in itself, has been there from all times; but I never took notice of any thing like it among the rest of the fixed stars."

Sir WILLIAM HERSCHEL says, "If stars of the eighth magnitude are to be considered at an average of eight times further distant than those of the first, then this nebula cannot be supposed to be less than 320,000,000,000,000, three hundred and twenty thousand billions of miles from the earth. If its diameter at this distance subtend an angle of ten minutes, which it nearly does, its magnitude must be utterly inconceivable. It has been calculated that it must exceed 2,000,000,000,000,000,000, or two trillions of times the dimensions of the Sun, vast and incomprehensible as these dimensions are."—See *Dick's Siderial Heavens*, Vol. VIII. pp. 181, 184.

Says this author—"Suffice it to say that such an enormous mass of luminous matter was not created in vain, but serves a purpose in the divine arrangements corresponding to its magnitude and the nature of its luminosity, and to the wisdom and intelligence of him whose power brought it into existence. It doubtless subserves some important purpose, even at the present moment, to worlds and beings within the range of its influence. But the ultimate in all its bearings and relations, may perhaps remain to be evolved during the future ages of an interminable existence." Page 184.

Again, says the ILLUSTRATED LONDON NEWS of April 19th, 1845: "Marvellous rumors are afloat respecting the Astronomical discoveries made by Lord Rosse's monster Telescope. (This is said to be sixty feet long and its great speculum or reflecting large glass measures six feet in diameter and weighs three and three-fourths tons, and is calculated to discover glorious objects in the Heavens, to man heretofore unknown.) It is stated that Regulus, instead of being a sphere, is ascertained to be a Disc; and stranger still, that the nebula in the belt of Orion (meaning the bright place before stated) is a universal system, a sun with planets moving round it, as the earth and her fellows move around our glorious luminary."

Thus we see from all the testimony adduced, (and we could give much more were it necessary) that here is a

most wonderful and unexplainable phenomena in the heavens: a gap in the sky, more than 11,314,000,000 miles in circumference. Says the celebrated HUGGENS, "I never saw anything like it among the rest of the fixed stars—a free view into another region more enlightened." I have had the pleasure (with others) during the past month, to see this wonder in the Heavens a number of evenings, through J. Delano, Jr's. excellent Telescope.

It has been supposed by some, that this wonderful phenomena seen through the sword of Orion, has passed through some material change since it was first discovered by Huggens, one hundred and ninety years ago. On this point Sir John Herschel says: "When it is considered how difficult it is to represent such an object duly, and how entirely its appearance will differ even in the same Telescope, according to the clearness of the air or other temporary causes, we shall readily admit that we have no evidence of change that can be relied on."

As I had before partially examined the Bible view of the opening Heavens, I think I never shall forget the thrill that pervaded my whole being, the first time that I saw this celestial wonder coursing its way down the western Heavens! Since then, when I have viewed it through the Telescope, my mind would instinctively revert to Moses's description of the liberated children of Abraham, passing through the Red Sea, with that wonderful miracle "the pillar of fire, between them and the Egyptian Host." My thoughts still running onward, from type to antitype, "God looking through the cloud of fire in the morning watch;" at once vanquished the enemies of his chosen people. Exo. xiv: 24, 27.

So in this morning watch God will not only look through this mighty space, (black on one side with the stormy cloud,) but, as the Prophet Joel says, he will "*Roar out of Zion, and utter his voice from Jerusalem; and the Heavens and the Earth shall shake: but the Lord will be the hope of his people.—So shall ye know that I am the Lord your God dwelling in Zion my holy mountain: then shall Jerusalem be holy.*" ("CLEANSED.") iii: 16, 17.

A western view, with an inverting eye piece, gives it the appearance of a stormy dark cloud, with a full moon just shut in behind it, and three bright stars looking through the cloud. This dark looking cloud is called the gap in the sky. This constellation measures about one

thousand miles from North to South, and five hundred from East to West, and is visible to all the inhabitants of the earth.

Here then is a mighty Image (as represented on the map of the Heavens,) stretched across mid heaven, with his gold and silver epaulettes (four hundred and eighty miles apart) and two burning stars denoting his Northern and Southern extremities: the golden one on his upraised left foot, the other of silver on his right knee, answering to the one on his left shoulder; girded with his brilliant studded belt and flaming sword; "doubtless, to subserve some important purpose even at the present moment." Let it be distinctly understood, with what has already been stated by the Astronomers, that this "constellation is one of the most brilliant and noted in the Heavens," "that its nebula, (according to the celebrated Sir WILLIAM HERSCHEL) far exceeds any other object, and its magnitude utterly inconceivable, two trillions times larger than the Sun; while the Sun is allowed to be thirteen hundred thousand times larger than our globe. That it "never yet has been resolved into stars by the highest power of the telescope," "and there is no evidence of any change, even if it were discovered to be resolvable, (as is stated by a writer somewhat acquainted with Lord Rosse's monster telescope.) If so, it goes to strengthen the argument of its first discoverer, who says "through which one had a free view into another region which was more enlightened."

If, then, there is nothing to be seen on Earth or in the Heavens except what Joshua and David saw, v: 13, 14; 1 Chro. xxi: 15, 16, that looks like this constellation, would it be thought strange for a Christian to believe that the Prophet Moses had recorded for our instruction the very answer to be given, viz. "to keep the way of the tree of life."

I have now given a general description of this celestial wonder, but some may still doubt whether any thing can be ascertained with respect to objects so far removed. If the most accurate calculations had not already been made in respect to many of the heavenly bodies, how could the tempest tossed mariner, after being driven for days, and sometimes weeks, sailing on all points of the compass, and perhaps, not have known his position from the time he had taken his departure from his port, only by dead reck-

oning, (nothing in sight but sea and sky,) ascertain his true position? Just look,—there stands the captain, on some convenient part of the deck of his ship, holding in his hand a three cornered instrument, called a Sextant, measuring the distance between the sun and moon, or if it be in the night, between the moon and some lunar star, (which is millions on millions of miles removed from the Solar System,) noting the moment by his watch when he brings the outer or inner edges of these two celestial objects to touch; then measuring their distance from the horizon. With the help of a Nautical Almanac, (which had been published years before,) in the course of twenty minutes he so confidently ascertains his position, (however strange it may appear to landsmen,) that he would, after running ten or one hundred miles more or less, as the case may be, direct one of his crew to go to the mast head, and tell him at the same time in what direction to look for land. Presently the cry would come down, thrilling through every soul in the ship, "Land ho!" "Where away?" "Off the starboard bow, sir, where you told me to look." Such instances are not rare, but of daily occurrence. "How could that be?" says one, "it looks like a miracle!" So it would be, if the great God had not directed these celestial objects to move in perfect harmony. A place for every one, and every one in its place.

One at a certain time said, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" The wise man answers, "No man can find out the work that God maketh from the beginning to the end." Ecl. iii: 2; Job xi: 7. These texts alone teach us that we yet know but little of the power and wisdom of the Sovereign of the universe, whose spirit fills unlimited space; which space is undoubtedly coeval and coextensive with eternity; studded with millions on millions of worlds, each moving in its appropriate Sphere, like our own Planet. But a still greater wonder is the thousands and millions of blazing Comets, even in the Solar System, (Dick, vol. viii: p. 339,) seemingly sailing with a roving commission, sweeping their burning trails all over the perceptible universe of God, each moving in its proper Orbit! some of them shooting, at times, almost with the velocity of lightning! And yet, with what precision does the Astronomer calculate their appearing again after hundreds and thousands of years, without interfering with any

of the celestial scenery. Just turn over to the second page of your Almanac and learn with what admirable accuracy the Astronomer has calculated, even to a moment of time, when the moon of yesterday will be passing under the sun, and cause the darkness to be seen and felt.

Some minds may be troubled about the flaming sword being placed at the East of the Garden, or that we could see the Eastern side. This will be better understood by looking at the motion of our Planet. It is said by Astronomers that this Earth in its annual motion, is booming round the sun at the rate of nineteen miles per second; at the same time her diurnal motion from East to West is at the rate of ten miles per minute: consequently all the objects we see in the heavens, comes from the East, and among the rest this glorious constellation of *Orion*, all just as natural as it is for us to see the Sun rise in the East; and in the same direction the world will soon see what the Second Advent believer has long and anxiously been waiting for: viz. the "glorious appearing of the great God and our Saviour Jesus Christ." Titus ii: 13. Now let us take another view; not through Lord Rosse's, but God's great Telescope, which "declares the end from the beginning." Isa. 46: 10.

BIBLE VIEW.

The patriarch Jacob said to his sons that "God Almighty appeared unto him at Luz, which is Bethel." Gen. 48: 3; 25: 26. Here, while a Pilgrim traveller and stranger, he had laid himself down for the night, he "dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven; and behold, the angels of God ascending and descending on it." Gen. xxviii: 12. Seventeen hundred and ninety years after this, the Lord says to Nathaniel, "hereafter ye shall see HEAVEN OPEN, and the angels of God ascending and descending upon the son of man." This, then, is in the future. Next in order, Ezekiel has a vision, in the thirtieth "year of the Babylonish captivity by the river Chebar." He says, "the Heavens were OPENED, and I saw visions of God." He proceeds to describe his vision; please read Chap. i: 5, 10; 24, 28. He sees as the appearance of a man—describes also the stormy cloud with the brightness round about it; he also hears a voice from the firmament, and says that the

Lord God spake to him. Now see Chap. x: 4, 5; 19, 20. Here he says "the Cherubims stood at the door of the East gate (where Moses says they were placed) of the Lord's House, and the glory of the God of Israel was over them above." "This is the living creature that I saw under the God of Israel by the river Chebar, and I knew that they were Cherubims." Is it not plain that Ezekiel has shown the same place and station of the Cherubims which Moses has, on the East side, keeping the way of the tree of life. Jacob calls them angels, and cries out in terror, "How dreadful is this place, this is none other but the House of God and this is the gate (or opening) of Heaven." 17 v. Isaiah in a vision sees "the throne high and lifted up, and hears the voice of God," as did the others. Let us examine here a few moments to see what Cherubims are, and their use. One writer says, "they appear to be servants of God sent to do his will." Hear God concerning them, "and there will I meet with thee and I will commune with thee from between the two Cherubims which are upon the Ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Exo. xxv: 16, 22. PROOF—"And Hezekiah (in his distress) prayed before the Lord, and said O Lord God of Israel which dwelleth between the Cherubims," 2 Kings, xix: 15. "And God sent the prophets to tell him that his prayer was heard." v. 20.

"The Lord reigneth let the people tremble; he setteth between the Cherubims, let the earth be moved." Ps. xcix: 1. Then here is where we are to look for the Paradise of God, the Holy City, and where we shall soon hear the voice of God, for he "sitteth above between the Cherubims," as is represented in the old Tabernacle and Temple. "For see, saith he, that thou make all things according to the pattern shewed to thee in the mount." Heb. viii: 5; ix: 5. St. John also describes them, and tells what their occupations were in heaven. Rev. v: 11, 12.

Now we will proceed with the testimony concerning the opening heavens: John the Baptist bears record, that when he was coming up out of the water from baptising the Saviour, he "saw the heavens OPENED (or cloven or rent) and the spirit like a dove descending upon him, and there came a voice from heaven," &c. Mark i: 10, 11; Luke iii: 20, 22; Matt. iii: 16, 17; John i: 32.

Here is the opening heavens, and the voice of God as

before. When Jesus was transfigured on the Mount the Disciples saw the cloud and heard the *voice* of God.

When the Savior ascended from Mount Olivet, his disciples saw him: the two shining ones said, "Ye men of Gallilee why stand ye gazing up *into heaven*? (it must have been *open* to their view, or they could not have looked *into heaven*) this same Jesus which is taken up from you *into heaven* shall come again in like manner as ye have seen him *go into heaven*." Acts i: 11. Then of course, it will be from the same place.

Let us not be deceived about this, he has not come yet.

Again, St. Luke says of Stephen, the martyr, (while he was surrounded by a blood-thirsty mob, gnashing on him with their teeth, because of the burning truths which he uttered,) "Being full of the Holy Ghost, looked up steadfastly *into heaven*, (at a certain point) and saw the glory of God, and Jesus standing on the right hand of God: and said, *behold, I see the heavens opened*, and the son of man standing on the right hand of God." Was Stephen mistaken? I think not—it was his dying testimony.

But here is a more singular case still, two miracles on two individuals of different nations to establish and fulfil Daniel's prophecy of the seventieth week upon his people (the Jews). The time had now come and something out of the ordinary way was to mark this epoch of time. Now look yonder in Cesarea, there is a Gentile in a vision, he sees an angel which directs him to send into Judea for a certain Jew named Peter. Where is he? At a place called Joppa. (the sea port of Jerusalem,) lying in a trance, on the top of a house, and made to feel "very hungry, (that he might more readily and willingly follow the teachings of the voice and spirit of God to proclaim salvation to the Gentiles, for he was one of the *stubborn ones*, that held to the *present truth*; and perhaps could not be prevailed upon to yield in any other way.) Just so with his *stubborn* brethren, who called him to an account for going in to the Gentiles, but after he had rehearsed the whole matter to them, "then they believed and glorified God, for granting repentance to the Gentiles." But what was the miracle? Peter says he "saw *heaven opened* and a certain vessel descending unto him as it had been a great sheet knit at the four corners, and let down to the earth. This was done thrice (or three times) and the vessel was received up again *into Heaven*," and the voice of the Lord came to

him twice, "saying what God has cleansed call not thou common." Acts x. and xi. ch. Here ends the confirming of the Covenant with many for one week. Danl. ix: 27, Heb. ii: 3.

The Apostle Paul in relating his vision says that he was "caught up to the third Heavens *into Paradise*." 2 Cor. xii: 2, 4. St. John, the "beloved disciple," in his solitary confinement on the Isle of Patmos, not only has the same view of the *opening Heavens*, and hears the same voice, but was called up there in the spirit, and immediately he was there, describing the glories of Heaven. Please read his description of the glorious picture before and around the throne, (from whence the Prophets and Apostles already quoted, have looked through God's *all* magnifying Telescope, and was burdened with the cry, "This is none other but the House of God and this is the *gate* of Heaven!" "And lo, the Heavens were *opened*"!!! "I see Heaven *open*"!!! At the same time and place God speaks with them). V: 6—here he sees the Lamb. Also vii: 15; viii: 3, 5, and xii: 5. Jesus the Son was caught up there, xx: 11, and xxi: 5. Same thing in the iv: 8 v. he has Isaiah's view of the Seraphims and uses nearly the same language in describing them, and says with Isaiah they rest neither day nor night, saying, Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come, 8 v., and in the fifth chapter he says "And I beheld and heard the voices of many angels round about the throne, saying with a loud voice, worthy is the Lamb that was slain to receive power," &c. &c. Ezekiel's Cherubims and John's Angels are undoubtedly the same. John's *four* beasts, Isaiah's Seraphims, and Ezekiel's *four* wheels are typical of the *four* grand divisions of the Camp of Israel, around the Tabernacle in the wilderness, all marshalled and arrayed by God's direction with their *four* different standards, (answering to the *four* faces or sides to Ezekiel's wheel, and the faces of John's *four* beasts). Juda with the Lion in the front on the East. (Num. ch. ii.) all ready to move at a moment's warning. Even where the "cloudy pillar by day or of fire by night;" which rested on the Tabernacle, should direct. The Levites, the ministers of God, all moving in perfect harmony, with the Ark containing the Commandments of God; close after which, in the midst of the camp, in solid columns follows the taken down tabernacle. All moving after and watching the direction of this "fiery pil-

lar by night," and the moment it ceased to move the camp halted. The Tabernacle was raised, and the Commandments of God, (the keeping of which will secure an entrance into the Anti-type, the real Heavenly Tabernacle, that is to be 'with men,' Rev. xxi: 3; xxii: 14.) restored to their proper place *beneath*, and under the guardian care of the Cherubims between which his people were directed to pray unto him." Exo. xxv: 22.

John also has described in the above mentioned texts, much of the furniture particularized in the old Tabernacle, which Paul says are "patterns of the true." Heb. ix: 23, 24. Conclusive evidence that he was in the "true (or real) Tabernacle which God pitched, and not man." Heb. viii: 2. The same *City* which Abraham "looked for, whose builder and maker is God." The Psalmist also agrees with Paul, and says, "The Lord has prepared his throne in the Heavens." Paul says, that Jesus is there. See Heb. viii: 1, 2; and ix: 24. Jesus says, "he that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. iii: 21. Now, is it not evident that God has but one sanctuary, and that his throne is there; and one place for that sanctuary, and that place in the third heavens? Why then, should there be more than one way to approach it, or for it to come from, namely, by "the Cherubims and flaming sword, stationed there, to guard the way?"

The editor of the Day Star asks, "why we stand gazing up into heaven; can you (meaning, I suppose, any one) tell where this same Jesus is coming from?" 2d. "Can you prove God the Father to be in one place, in any greater degree and power, than he is in any and every, and every other place?"

If we have not already offered sufficient evidence, in answer to these two most important questions to the true believer in Christ, we will try a little further; for if we cannot understand, nor in any way comprehend, the teachings of the divine word, in respect to the second coming and kingdom of Jesus Christ, the location of the heavenly Sanctuary, the new Jerusalem, God's dwelling place, other than is figuratively discerned, then, I say, we that truly believe in God, "are of all men the most miserable;" and the sooner we hoist the *Shaker's* flag, and bring too under the lee of their camp, the better; for I should

despair of ever getting my anchor down "within the vale." In the first place then, we say, Jesus has not yet come the second time, in the manner he promised us. For when speaking of his coming, he says emphatically, "Then shall THEY SEE the Son of man coming in the clouds of Heaven," &c. Now, according to this description, I'll venture the assertion, that there is not a particle of proof in the universe, that one solitary individual has seen him. Hence, I for one, am gazing up into heaven looking, and unwaveringly believing, that this, his precious promise, will soon be realized. But you say, he has come in his saints. Well, I say there is no more proof of this, than there was that he was in his apostle's, eighteen hundred years ago—for they certainly wrought many wonderful miracles, and preached with as much power; and the mighty weapons they used, was the death, resurrection and second coming of Christ. Now did the Apostle's ever teach such a doctrine, that Jesus had come *in them* the second time? and further, I cannot believe that he will be seen any sooner in Ohio, than in New-England or New-York. Again, we answer to the first and second questions, combined—Rev. iv: 2. Here is a throne, with one seated upon it. Is there any proof to be found that this throne was on the Isle of Patmos, Rome, or any other city, or place in this globe? Will it not be conceded by all Bible students, that the Lord God Almighty, the Father, is seated upon it? Does not the Seraphims which are continually crying, Holy, Holy, Holy, in the eighth verse, say so? Who was found worthy to come and take the book out of the right hand of him that sat upon this throne? Did he take it out of his own hand? No, it does not read so. Who, then? John says, it "was the Lamb." Others said, it "was the Lion of the tribe of Juda." We say, "the Son of the Father." Here, then, where the door was opened into heaven, John saw the Father and the Son together, at one time and in one place, transacting business; at the sight of which, ten thousand times ten thousand, and thousands and thousands of angels cried aloud, "worthy is the Lamb," &c.; and every creature under heaven acknowledged it! Verse 11, 13. I am aware that it will be said this is symbolical language. Allow me to quote an extract from a celebrated writer. "Even the symbolic parts of a vision have a mixed character. When real persons, the highest in their kind are mentioned by their proper titles, there is no room

for symbols; the objects represent themselves, God and Christ and the good angels; Satan and evil spirits, and redeemed saints on earth or in heaven, are never emblems. Forsake this maxim, and symbolic prophecy becomes a chaos, in which nothing is fixed, and where fancy runs riot in its own excesses."

But you say, God is a spirit. (There is no doubt but what his spirit pervades all space, and every thing in it that has life.) But to the testimony. "Ye have neither heard his voice nor seen his shape." John v: 37. Did Jesus contradict the Patriarchs and Prophets? No, no! He here told his persecutors what they had not seen nor heard; he did not say he had no voice or shape. Who did? 1st. Moses. "And I will cover thee with my *hand* while I pass by; and I will take away mine *hand* and thou shalt see my *back parts*, but my *face* shall not be seen." Exod. xxxiii: 22, 23. 2d. The "*eyes* of the Lord are upon the righteous, and his *ears* are open unto their cry. The *face* of the Lord are against them that do evil: the Lord *heareth*." Psalms xxxiv: 15, 17. Again, the "Ancient of days did sit, whose *garment* was white as snow, and the *hair* of his head like the pure wool." Does not this prove a shape, features, and voice, ascribed to God, the same as to man. "And God said let us make man in our own image, after our likeness; so God created man in his own image, in the *image* of God created he him: male and female created he them." Gen. i: 26, 27. Paul says of Jesus, "Who is the *image* of God, (this can't be spiritually so) the first born of every creature; who being in the *form* of God, thought it not robbery to be equal with God." Eph. ii: 5, 6. Now to the Hebrews—"Hath in these last days spoken unto us by his son, who being the brightness of his glory, and the EXPRESS IMAGE of his person." Now turn to the history of Rome for a moment—read how LENTULUS describes the Savior to the Roman Senate. Here he describes his stature, countenance, his eyes, beautiful flowing hair, his wisdom, &c, and finally closes with the following: "A man for his singular beauty far exceeding all the sons of men." Paul says, he is the "*express image*" of God. (I understand him to say that he looks just like him.) Oh, says one, this man is a Unitarian! So then was Paul, or I have not quoted him right.

And Daniel, the prophet, teaches the same doctrine. "I saw in the night visions: and behold, one like the Son

of man came with the clouds of heaven, and came to the Ancient of days, (described in the ninth verse) and they brought him near before him; and there was given him dominion and glory, and a kingdom, never to be destroyed." Dan. vii: 13, 14. Now we all admit this personage was Jesus Christ; for no being on earth or in heaven, has ever had the promise of an everlasting kingdom but him. And does not the Ancient of days give it to him? Would it not be absurd to say that he gave it to himself? How then can it be said (or proved) as it is by some, that the Son is the Ancient of days;—this passage, and the one in fifth Revelations, distinctly prove God and his Son to be two persons in heaven. Jesus says, "I proceeded forth and came from God; neither came I of myself, but he sent me." John viii: 42. "I come forth from the Father, and am come into the world; again, I leave the world and go to the Father." (Does he remain in the same place?) "We are confident I say, and willing rather to be absent from the body, and present with the Lord." Paul.

"The Scripture testimony accounts for no other spirits but those seen in the shape of men." One of the three which came to Abraham was the Lord. Gen. xviii. The Angel Gabriel was called the "man Gabriel." Dan. ix. The angel which appeared to Gideon was called the Lord. I think here is sufficient proof from the Scriptures to justify the true believer to be still looking for a personal Saviour, and that God the Father is a person, and looks like Jesus and we like him; and God has a habitation where he dwells, as the Scriptures testify:

"And I John saw the *Holy City new Jerusalem* coming down from God out of Heaven."

Another writer in the same paper undertakes to prove that this same City has begun to appear; has been developing itself since the fall of 1844. Who has seen this City? O, he says, it is evident, that it is the saints. Is it possible that the Saints have been coming down from Heaven this eighteen months! Why, there is not the least particle of proof that the righteous dead have yet been caught up? The. iv: 16, 17. I can readily believe that both of these brethren have been fearless advocates for the truth, and I do not doubt their sincerity. They have clearly proved that they are not seeking the applause of the world. I sincerely hope that they will not get so far into the fire on one side of the "highway" as some are in the "slough of

despond" on the other. The main business of the Devil is now to make God's people change their course, and it is matter of no moment to him on which side of the "high-way" they fall. In either case he will make sure of his prey. God help us to be on our watch. The great error here has arisen in consequence of taking the symbolical meaning and rejecting the true. The author of the Apocalyptic Dictionary, R. C. SHENEALL, says, "*Holy City, Jerusalem*. Used symbolically of the present visible Church; Literally, that CITY which comes down from God." Let us examine a few texts: "Go and cry in the ears of Jerusalem." Jer. ii: 2. "And he carried away all Jerusalem." Kings xxiv: 14. "The cry of Jerusalem is gone up." Jer. xiv: 2. "Jerusalem has sinned they have seen her nakedness, yea she sigheth." Lam. i: 8. "Jerusalem is a menstruous woman." 17 v. "Awake, awake, stand up O Jerusalem." Isa. li: 17. "Arise and set down O Jerusalem." li: 2. "O Jerusalem wash thine heart from wickedness." Jer. iv: 14. "Cut off thine hair O Jerusalem and cast it away." Jer. vi: 8. Here we see that old Jerusalem is personified. The prophets exhort her to "stand up" and "set down," and "awake from sleep," and "wash her heart," and "be instructed," to "cut off her hair and cast it away." She is also called a "menstruous woman," and said to "cry and sigh," and be "carried away." A "tumultuous city;" a "joyous city;" a "glad city." "Thou art comely, O my love, as Jerusalem." Songs v: 4. "O Jerusalem, Jerusalem, thou that killest," &c. Now this language never could be understood, unless there was 1st: a Jerusalem, people and government; neither could we understand what is said of the new Jerusalem in many places, without associating organization, as the "Zion of God," "the Zion of the Holy One of Israel." Isa. lx: 14. "Like the kingdom of God among the Pharisees." Luke xvii: 21. This old Jerusalem at his second coming would be the place for the capital of his kingdom; his disciples the subjects; he their king. As also in Daniel viii: 13—connecting the "Host (God's people) and sanctuary." Paul to the Galatians says, "Agar is Mount Sinia in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Can this testimony be credited? Did not "Abraham look for a city which had foundations?" Paul also says of the pilgrims and stran-

gers on the earth, that they "were seeking an heavenly country for God *hath* prepared for them a *City*!" Heb. xi. in the past tense; then it cannot be developing now in his Saints, but they are preparing to enter the city.

When John was describing the *City* in xxi. Rev. he said he saw no temple there "for the Lord God Almighty and the Lamb are the Temple of it." Now Peter and Paul distinctly describe the Saints (not the city) coming to this Mount Zion, and Temple, which makes it perfect and complete. Peter says of his "spiritual house," "Ye also as lively stones, [be ye built—margin.] up a spiritual house." 1 Pet. ii: 5. To whom coming as unto a living stone. 4 v. For, says sixth verse, behold I lay in Zion a chief corner stone. (Jesus.) Peter says of this Temple, *be ye built*. Paul says it is *growing*. Read how admirably he describes it to the Ephesians. "Fellow citizens with the Saints, and of the household of God. And are built upon the *foundation* of the Apostles and *Prophets*, (see John's twelve gates representing the twelve tribes in Rev. xxi: 12; and the twelve Apostles of the Lamb representing the twelve foundations of the wall, 14th verse, which encloses the whole,) Jesus Christ himself being the chief corner stone, *In whom all the building fitly framed groweth into an holy Temple in the Lord*; In whom ye also are builded together for an habitation of God. Eph. ii: 19, 22. His Epistle to the Hebrews shows how they are brought together and where. "But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels; To the general assembly and church of the first born, which are (enrolled—margin) in heaven; And to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant." Now has not Paul distinctly described *what* the Saints *shall come to*. O but, say you, we have already come. No, no, friend, you are too fast. Paul will explain: "*Mount Zion the City the Heavenly Jerusalem* to the innumerable company of Angels (or Cherubims) to the Church of the first born and to God, and to Jesus." xii: 22, 24. Now where? See 25, 28, when he speaketh from heaven. His voice once shook the earth, but now he is about to speak and shake "heaven also, wherefore we receiving a kingdom which cannot be moved, (this is after every thing else is moved,) therefore wait until God shall speak in the language of Jo-

el, and "Roar out of Zion and utter his voice from Jerusalem." Paul shows the Corinthians how it is finished. Hear him: "What agreement hath the temple of God with idols? for ye are the *Temple* of the living God, as God hath said I will dwell in them, and walk in them, and I will be their God and they shall be my people." Then God and Christ and immortal Saints; constitute the Temple in this glorious City of Zion.

I have been thus particular in quoting the Scriptures, in answer to the questions proposed, to endeavor if possible to dispel some of the thick darkness and mist of Shakerism, Quakerism, Swedenborgianism, and all the Spiritualisms that now seem to be settling down all over the moral world, and shutting out even the very light from the horizon. To my mind this spiritualizing system, when God's word admits of a literal interpretation, and—according to rule—the literal first; is, to use a sailor phrase, like a ship groping her way into Boston Bay in the night, in a thick snow with the moon at full. Nothing could be more deceptive to the mariner; the flying clouds at one moment light up the firmament by the thinness of its vapor, (encouraging the mariner to believe that he shall now see the light house) the next moment it grows darker, and so it continues to deceive them, until of a sudden the breakers are roaring all around them—the ship is dashed upon the rocks—one general cry goes aloft for mercy! and all hope is forever gone—ship and mariners strewed all over the beach! Good God! help us to steer clear of these spiritual interpretations of Thy word, where it is made so clear that the second coming and kingdom of Christ will be as literal and real, as the events that transpired at the first Advent, now recorded in history.

When the Saviour comes the second time, it will be with the City, (the Capital of his kingdom) seated upon his throne. Hear him: "When the son of man shall come in his glory, and all the holy angels with him, then shall he be seated upon the throne of his *glory*." Matt. xxv. 31. "And the city had no need of the sun—for the glory of God did lighten it, and the lamb is the light thereof." "But the *throne* of God and the Lamb shall be in it." Rev. xxi: 23, and xxii: 3. This *glory* is none other than the golden City. When "one like the son of man came before the Ancient of days," in Daniel, he received "*Dominion*, and *Glory*, and a *Kingdom*." *Glory*, signifies worldly

splendor, and magnificence. What, I ask, will be more splendid and glorious than this City of Gold poised fifteen hundred miles into the Heavens. The Psalmist cries out in view of it, in this sublime language, "Let thy *Glory* be above all the earth!" and so it will be; and as his dominion is from sea to sea, and from the rivers unto the ends of the earth, so I believe his *glory* will be seen from the uttermost border. Other views of the glory of God and Christ do not destroy this. Saint John has connected in one, the "*Holy City, New Jerusalem, Tabernacle of God, Bride the Lambs Wife*, coming down from God, out of Heaven to dwell with his people." Proof—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." "And he that sit upon the throne said, behold I make all things new, and he said unto me write, for these words are true and faithful." Rev. xxi: 4, 5. Is it not clear that the *City*, and the *King*, and *Saints*, are here distinctly described. Why, then, all this shouting about a figurative fulfillment, while yourselves and the world are groping through the "*snow storm*."

THE HEAVENLY JERUSALEM.

The old Prophets looking down through the vista of time to the coming of this heavenly city, break forth in language like the following: "And it shall come to pass that he that is left in *Zion* and he that remaineth in *Jerusalem* shall be called holy, even every one that is written among the living in *Jerusalem*." "Then the Moon shall be confounded and the Sun ashamed when the Lord of hosts shall reign in Mount *Zion* and in *Jerusalem*—(why? because John says they will 'have no need of the sun nor the moon,') and before his ancients gloriously." Who are they? Noah, Abraham and the Prophets. Again: "Look upon *Zion* the *City* of our solemnities; thine eye shall see *Jerusalem* a quiet habitation, a *Tabernacle* that shall not be taken down; not one of the stakes thereof shall ever be removed." "Break forth into joy, sing together ye waste places of *Jerusalem* for the Lord hath comforted his people, he hath redeemed *Jerusalem*." "Give no rest till he establish and till he make *Jerusalem* a praise in the earth." Do they mean old Jerusalem? The Saviour's prediction is against it, "left desolate," its inhabitants "carried away

captive and trodden down by the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. Further: "But be ye glad and rejoice forever in that which I create, behold I create *Jerusalem* a rejoicing and her people a joy, and I will rejoice in *Jerusalem* and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. iv: 3; xxiv: 23; xxxiii: 20; lii: 9; lxii: 7; lxxv: 18, 19. Also read xl: 1; lii: 1; lx: 14, and xxxv: 10. "At that time they shall call *Jerusalem* the throne of the Lord, and all the nations shall be gathered into it—neither shall they walk any more after the imagination of their evil heart." "In those days shall *Juda* be saved and *Jerusalem* shall dwell safely and this is the name wherewith she shall be called, **THE LORD OUR RIGHTeousness**. For thus saith the Lord, David shall never want a man to set upon the throne of the house of Israel." Jer. iii: 17; xxxiii: 16, 17. "The Lord also shall roar out of *Zion* and utter his voice from *Jerusalem*, then shall *Jerusalem* be holy, and there shall be no stranger pass through her any more." Joel iii: 16, 17.

Here then, in every instance save one or two, the people of God are connected with the "Zion of God," "City of God," "*Jerusalem* which is to be in the last days." The Psalmist says, "Glorious things are spoken of thee, O City of God." lxxvii: 3^d. John's record is, "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God and the name of the City of my God, (what union, and yet, how distinct!*) which is new *Jeru-*

* See the man-of-war's man with his glazed hat on and the name of his ship in large gilt letters in front. This very forcibly reminds me of an incident which occurred in the Mediterranean some thirty-six years ago. When making our escape from one of those English prison houses of the bottomless pit, we were met by the admiral and some of the officers of the squadron, who asked us who we were? We answered, that we belonged to an American brig lying in the harbor. Ah, says he, and how came you with that hat on, (marked ship *RODNEY*.) We answered by turning a short corner and escaping for our lives. Our comrade had absolutely forgotten that he had this hat on. I merely introduce this to help out the figure, and show how we understand literal things, until God speaks; then, it seems,

salem which cometh down out of heaven from my God, and I will write upon him my new name." How could the Saviour have been more explicit and plain. "Him that overcometh." Who? Why, the Saint; not the City, the *new Jerusalem*. Again: "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." If the city is the Saints, what is this that enters into and have right to the tree of life? Can the *City* go into the *City*? If so, then we acknowledge the *City* is the Saints. But it reads, the Saints go, in there.

In Rev. xxi: 16, the *City* is said to be four square, twelve thousand furlongs; the length, and the breadth, and the height of it are equal. Then, according to arithmetical computation, it is fifteen hundred miles square. Now, if the *City* spiritually means the Saints of God, then, to carry out the figure, the Saints must stand over, or upon each other (according to the common stature) one million and four hundred thousand deep; or will it be asserted that they are fifteen hundred miles tall!

SANCTUARY.

Well, says one, are you going to call this *City* the Sanctuary too? If you will allow the Bible testimony you will have to believe it is, or search more diligently for it in this planet than any one else ever has that I have heard of. But it has been proved by most able men, and learned men, that it is the Earth, or the Land of Canaan. Well, let us look at it again. But allow me first to recommend to your particular notice, O. R. L. Grosier's article in the Day Star Extra, for the 7th of February, 1846, from the 37th to the 44th page. Read it again. In my humble opinion it is superior to any thing of the kind extant.

"*Sanctuary* was the first name the Lord gave the Tabernacle, which name covers not only the Tabernacle with

we cannot understand him unless we spiritualize his meaning. Now this will never be the case with immortal Saints, for they will never flee from this glorious *City*, for it is named "a place of refuge and a covert from the storm, and from the rain." It will ever be their delight when their Captain shall recognize his own new name in their foreheads.

the two apartments, but also the court with all its hangings, and all the vessels of the ministry." Exo. xxv: 8, 9, and 38, 21; Num. i: 53. This, then, was a dwelling place, and a true pattern of the heavenly, embracing within its "jaspar" walls "the Paradise of God," with the "pure river of the water of life," and the "tree of life," and the "Golden City in the midst," all to come down from heaven and be located in old Jerusalem. Za. 14th chapter. That's too absurd to believe, says one. Is it any more so, than to believe the Apostle John's testimony? Does he not show us that the tree of life is inside of the gates, in xxii: 14. Read also the two first verses. Do not the waters issue out from the throne? and is not the tree of life on either side of it? and is not the promise—to him that overcometh I will give to eat of the tree of life which is in the midst of the Paradise of God? Well, continues the objector, I don't know but that I could have believed your Scripture testimony concerning the city, but I can't believe that God has such a place in the third heavens, and that it will descend to this earth with a river of water in, or on it. How can you believe then, what you are experiencing every day of your life, on the planet in which we live? While she is flying in her orbit around the Sun at the rate of fifty-eight thousand miles per hour, she is at the same time whirling over like a ball from East to West, at the rate of six hundred miles per hour, in her diurnal or daily motion, bottom upwards, as it would appear, every twenty-four hours, and yet, by an unseen power, (readily accounted for by Astronomers,) not only the rivers and the lakes, but the mighty ocean, remains unmoved.

As we have before quoted, Moses says that a river went out of Eden to water the Garden, and became into four heads. Gen. ii: 10, 14. Now let us turn to Ezekiel's prophecy for a corresponding view, as "in the mouth of two or three witnesses, shall every word be established." In chapter 43, 1st and 7th verses, he testifies that this accords with the vision he had by the river Chebar twenty years before, (previously quoted.) Here he sees the Glory of God on the east side of the *Sanctuary*, (where Moses said the flaming sword and Cherubims were,) and his "voice like the noise of many waters saying to him that the house of Israel shall no more defile God's name." Afterwards, in 47th chapter, 1st and 5th verse: "He brought me again unto the door of the house, and behold waters issued out

from under the threshold of the house eastward—(observe how particular to mention the "east side")—for the fore front of the house stood towards the east, and the waters came down from *under*, from the right side of the house." His guide then measured the waters one thousand cubits (more than one-fourth of a mile) "the waters were to the ancles," but when he had measured four thousand cubits, they had become waters to swim in, that could not be passed over." In 12th verse he describes the tree of life yielding its monthly fruit, for meat, and its unfading leaves for medicine." Why all this? "Because the waters issued out of the Sanctuary." Now read again in Rev. xxii: 1, 2; does not John tell the same story: the waters issuing from out the throne, the tree of life, the monthly fruit, the leaves for healing, the nations. Is not this after the city comes down? In 48th chapter, 8th verse: "And the sanctuary shall be in the midst of it." Once more the measuring rod is run over it, showing the four sides just like the old pattern in the wilderness, and then says the Sanctuary shall be in the midst thereof. From 30th to 35th verse, he describes the wall and the gates as John does in Rev. xxi: 13, and closes up his prophecy in these words, "And the name of the city from that day shall be, the Lord is there." Now let the old prophet Isaiah testify to what he saw: "Look upon Zion the City of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby." xxxiii: 20, 21.

The Psalmist says, "there is a river; the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her"—46: 4, 5. Jeremiah says, "A glorious high throne from the beginning is the place of our *sanctuary*." xvii: 12. The Psalmist replies, "For he hath looked down from the height of his *sanctuary*; from heaven did the Lord behold the earth." cii: 19. (If he had said *sanctuary* instead of earth, we should not have been easily moved from our former exposition.) "The Lord is in his holy temple, the Lord's throne is in heaven." xi: 4. Paul says to the Hebrews, "We have such an high priest, who is set on the right hand of the throne of the majesty, in the heavens;

a minister of the *sanctuary* and of the *true* Tabernacle, which the Lord pitched, and not man." Heb. viii: 1, 2. "For the *invisible things* of Him from the creation of the world are *clearly seen*, being understood by the *things that are made*." Rom. i: 20. Paul tells the Hebrews how they may understand these *invisible things*, which he says are *clearly seen*. See viii. c., 5 v. "Shadow of heavenly things." For see, (saith he) that thou make all things according to the pattern shewed to thee in the mount." Now then, whenever we want to understand about the heavenly *sanctuary*, we must turn to Moses's description of the sanctuary in the wilderness, which he made after the pattern God gave him; which Paul says were shadows of heavenly things. How will a man dare (in the face of all this inspired testimony) to stand here on God's earth, and assert that the heavenly sanctuary with all that pertains to it is a *figure*, and spiritualize it away. It would be ten thousand times easier for him to spiritualize the old Tabernacle and Solomon's Temple, seeing the one that is to come as far exceeds the temple of Solomon or Nehemiah, (although, it is allowed, that nothing on earth ever exceeded them) as the most splendid palace of the king does the sentry box of his guard. Much safer would it be for him to teach that the rocks had never been rent, or as he passed the streets in the afternoon and saw the shadow of the buildings, should insist upon it that the shadows were real, but the buildings, which cast the shadows, were spiritual. Such doctrine should be ranked with Mahometanism and Jesuitism, save their demoniac spirit; it comes from the "bottomless pit and will go into perdition: and they that dwell on the earth will wonder." Rev. xvii: 8. But I wish to present further evidence of the real (not spiritual) coming of this heavenly *sanctuary*. Ezekiel says in his 37th chapter, where God has promised his spirit and life to the whole house of Israel, "Moreover, I will make a covenant of peace with them; it shall be an *everlasting* covenant with them, and I will place them and multiply them, and will set my *sanctuary* in the midst of them forevermore; my *tabernacle* also shall be with them: aye, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my *sanctuary* shall be in the midst of them forevermore." 26—28 v. Now here is God's sacred promise that his sanctuary shall be in the midst of his *people*; and I have

already quoted his 48th chap. 10 v. where he says when the angel had "measured the land twenty-five thousand reeds in length and ten thousand in breadth," said, "and the *sanctuary* of the Lord shall be in the midst thereof." Now will it be insisted upon that the land, or his people, is the sanctuary; rather let us submit to the Scripture testimony. On the last night of our Saviour's ministry here on earth, in company with his disciples, when everything else had failed to arouse them, he to quicken their drooping spirits says, "Let not your hearts be troubled: ye believe in God, believe also in me. In my father's house are many mansions: if it were not so, I would have told you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John xiv: 1, 3. I think I have now proved by unquestionable authority, that this heavenly *sanctuary* is the very place with *mansions* which he has been preparing, and according to his promise is now coming to receive his saints. But may there not after all be a failure here. "Heaven and earth shall pass away, but my word shall not pass away." Having such testimony as this, we rejoice in "hope of the glory that is to be revealed."

"Unto two thousand three hundred days then shall the sanctuary be cleansed." Dan. viii: 14.

This, then, I understand, is the self same "*heavenly Sanctuary, the New Jerusalem, the Paradise of God*." Well, says the reader, this cannot be; how can Paradise, which Paul said was in the "third heavens," and where you say Jesus our High Priest is, be defiled? Where was the first sin that ever cursed this world committed? O, say you, that was six thousand years ago. Admit that it was, has God ever pardoned that sin? Turn to Gen. iii: 17, 19. The ground is still cursed, and man gets his living by the sweat of his brow. Why? Because the extent of this first sin could never be known, until God had put the last seal upon his saints, "and the dead be judged." But say you, the curse was upon the earth and its inhabitants. Yes; but was not Paradise polluted by this sin? But how can it be that anything in heaven is polluted, or unclean? Have I not proved by the astronomer's conclusive arguments, that this earthly ball which we inhabit is continually flying through the regions of unlimited space, in the same direction with all other planets, seen or known in the solar system? Think you that this little speck of earth is the

only thing that is defiled, among the millions and myriads of worlds which stud the diadem of space? We are told that the "stars are not pure in his sight." "Yea, the heavens are not clean in his sight." Job xv: 15; xxv: 5. Was not the sanctuary on earth which the high priest cleansed the tenth day of the seventh month every year, a pattern of the true? Does not Paul tell us that Jesus our high priest has entered into the true *sanctuary*, "into heaven itself. See Heb. ix: 12, 24; and viii: 1, 2. Then is not our high priest in the proper place to "cleanse the sanctuary?" I cannot for the life of me see, how the pattern or type can be made to appear in any other way. How then can the earth (as one in the voice of truth, and many other writers say) be the *sanctuary*; while spiritualizers are saying it is the saints. O Lord give us the truth!

The strongest proof ever been adduced to prove that the earth or Canaan was the *sanctuary*, is found in Exodus xv: 17. Now what place is this which the Lord has made to dwell in? The answer is, "in the sanctuary O Lord, which thy hands have established." Paul says this sanctuary is in the heavens which the Lord pitched and not man. Heb. viii: 1, 2. The only other passage for proof of the land is Psalms lxxviii: 54, both of which go to strengthen the testimony before adduced. "And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." Does he in either text say that the mountain is the sanctuary? If I can understand him, he says that the mountain is the *border* of his sanctuary; just as Ezekiel has shown where his guide measured the land, and then said that the sanctuary of the Lord should be in the midst of it. Now the word *sanctuary* is mentioned more than seventy times in the bible, and the whole of them, with but a few exceptions, represent it a dwelling place, a building. The Psalmist says, that the "Lord looked down from his sanctuary from heaven to the earth." Not to his sanctuary. But let us see what Daniel and the angel Gabriel called a sanctuary. Dan. viii: 10-12. Is it not plain here that Popery took away the daily (i. e. destroyed Paganism) by arms or armies that stood on his (Popery's part, or side)—xi: 31. The taking away his sanctuary or polluting it is the same; for it would be absurd to say that the *land* was taken away, (11 v.) or that by this transaction the land was *now* polluted—xi: 31.

Now read ix: 17, 19. Is not Daniel praying for the restoration of old Jerusalem, the city and *sanctuary* (the temple where God's people worshipped) which had been desolated, *burnt up*, by the king of Babylon's army, about seventy years before? (see Jer. lii: 12, 14) and remained a burnt district until the commandment by Cyrus to Ezra, and afterwards to Nehemiah, to build the temple and city. Now in answer to this prayer, God immediately despatched the angel Gabriel from the court of heaven, to give Daniel "skill and understanding"—22d v. In the 26th verse he informs him that Messiah shall be cut off, (crucify the Saviour) and the people of the prince that shall come, shall destroy the city and the *sanctuary*. How was this accomplished? Josephus who was an eye witness and historian, informs us that Titus the son of Vaspashan, the Emperor of Rome, about A. D. 70, (five hundred and sixty years after the temple and city had been rebuilt by Nehemiah) came with his mighty Roman army and took Jerusalem, and burned up the city and temple (the *sanctuary*) and it was soon after "ploughed as a field," (Micah iii: 12) "and not one stone left upon another." This, then, was the very circumstance, Prince, and people, alluded to by the angel Gabriel. I believe no one undertakes to dispute this point.

Now we learn from this, that the angel Gabriel's instructions from heaven in answer to Daniel's prayer was, that it was the *Temple in the city of old Jerusalem*, which is the pattern or figure, or as Paul says "answereth to the new, which is above, which is the mother of us all." Can anything be more plain and explicit than that this is the sanctuary to be cleansed, "unto two thousand three hundred days."

In the 11th verse he says, "the daily was taken away, (that is, Paganism) and the place of his *sanctuary* cast down." How plain it is that this wicked sanctuary (where idols and devils were worshipped) was a building, cast down. How could they cast down the earth to the earth? (12th v.) and it (this same Popery) cast down the truth to the ground, so the ground was not destroyed; clear proof it was not the sanctuary. Well, but we don't believe that God will ever cleanse the wicked sanctuary of Paganism.

The sanctuary must be cleansed, (made holy) so must the saints; for St. John says, "nothing unclean or unholy shall enter there." Then before the saints can enter the

sanctuary it will be cleansed, not by fire, but by blood, (please follow the pattern.) Now will it still be said that the earth is the sanctuary? Can any proof be adduced that the earth is to be burned even, until after immortality is given to the saints? Just look at Zach. xiv. chapter; here he shows us that the wicked shall be punished after "*Jerusalem* (the sanctuary) shall be safely inhabited," (11th and 12th verses and onward;) and before this, in the 8th to 11th verse, he has shown us that the land shall be turned into a plain; the 8th and 9th verses shows who does it, and how it is accomplished; and then of the sanctuary, Jerusalem, as though it was understood that this was done for the express purpose of making a foundation for the building. Here I think any one may see, that the border of this heavenly *sanctuary* will extend to the "mountain of his inheritance," (Exo. xv: 17; Ps. lxxviii: 54) and this plain for the location and walls of the sanctuary will be made clean and pure. This is all the cleansing the earth will receive, until after "the great battle of God Almighty." So then, if the earth is the *sanctuary*, God's people need have no trouble here about its being cleansed, for they will have that work to do in immortality; but we believe that work is now being accomplished. Again, "how long shall the sanctuary and the host be trodden under foot." Jesus said that old "*Jerusalem* should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled." But how ridiculous to believe that the heavenly sanctuary is "trodden under foot." Is it any more so than to believe what St. Paul tells us, concerning the High Priest of these "heavenly places" in the heavens. See Heb. x: 29. "Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing." So we can see according to Paul's exposition, if they have trodden the master under foot, how much more the building and the household, ("the sanctuary and host.") In the preceding verses it is explained; just read 10th, 11th and 12th verses; the papal power of Rome, the abomination which maketh desolate, casting down some of the host and stars to the ground and stamping upon them; also casting down the sanctuary and the truth to the ground, by satanic influence—this is treading down, connected with which is all other ungodly antichristian influences operating against it, which

is to be purged out: even as the high priest here on earth cleansed the pattern once a year, which was never *literally* trodden down by any one but himself while in the act of cleansing it.

The angel did not answer the question concerning the host in the 13th verse, but Gabriel at his second visit showed Daniel that seventy weeks were determined upon his people, leaving 1810 years more to be explained at his third and last visit to him. See x: 14; "Now I am come (for what?) to make thee understand what shall befall thy people in the latter days." Please read on to the end of the twelfth chapter and see how faithfully he has described the host (the holy people) and one clothed in linen, (the Lord Jesus; see x: 21,) from above the waters of the river with his hands upraised to heaven, swearing by him that liveth forever that all these wonders, (including the resurrection in 2d verse) shall be finished when he, (meaning the antichristian powers which are led on and urged forward by the "prince of the power of the air,") shall have accomplished to scatter the power of the holy people, by the process of purifying, being made white, and tried, and if they pass through and withstand all this fiery ordeal and come to the 1335 days, they shall be blessed, and then be delivered out of such a time of trouble as never was since there was a nation. Thus, I think, the angel has described the treading down the host, and it appears to me that all this severe discipline is to prepare them to enter the holy city, for an angel crying with a mighty voice has shown them that they have been in company with devils, foul spirits, and every unclean and hateful bird; and another voice says, come out of her my people, for *all nations* have drank of the wine of the wrath of her fornication. Rev. xviii: 2, 4. And the poison has operated to such an alarming extent that it has baffled the skill of all the Doctors of Divinity in the universe, and in spite of all their preaching, fasting and praying, with the assistance of the principals of the flock, the famine prophesied of by Amos the Prophet, has come upon them. How awfully he describes it: "Wandering from sea to sea, and from the north to the east, running to and fro to seek the word of the Lord and shall not find it." God never called his people out from any other place than the churches; if the whole truth, the meat in due season had been given and received there, and Babylon's poisonous cup rejected, then there would have

been no severity in the discipline of its members. The handling of God's word deceitfully, (for it would not be admitted to say of learned men, ignorantly,) has led the professed world into this labyrinth; and men are now being ridiculed and laughed at (not only because they believe and are looking for the Lord himself to descend from heaven because they are now sending forth their epistles to (as they think) enlighten their brethren and friends concerning the coming of Christ in the "clouds of heaven," by subscribing themselves "yours, no longer gazing up into heaven;" "yours, in the clouds of heaven—meeting the Lord in the air;" while another one in the Shaker's camp in N. H., is shouting and rejoicing that he has found the Mount Zion, (meaning, of course, the holy city) and that the Germans from Europe are gathering to it; while another, from another quarter, (as I understand standing on the "broad platform") has attempted to prove that the powers of the heavens have been shaken; and the sign of the Son of man in heaven has been seen; and another one saying that "God is as much in one place as another!" while another is shouting Hallelujah, because he believes it to be so clear that the "saints are the holy city;" and yet another subscribes himself "yours, in the kingdom." O, says one, how alarming these things are! they look just like the "perilous times" St. Paul described to Timothy for the "last days." 2 Tim. iii: 4, 5. Jesus also, in Matt. xxiv: 24. I wish the good ministers would teach them sound doctrine; the great trouble would be to ascertain in what denomination to find them, for I have lying before me the creed of a professed Orthodox church of 1844, (*right opinion, true belief*) of this enlightened place, signed by its two ministers and one hundred and forty-seven members, (one of them a minister in New-Bedford with a similar flock) who say in their fifth article, "I believe that Christ came to establish the kingdom of heaven on earth, *which is the visible church*." Now all the proof they offer from the Scriptures is what follows: "And I say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Matt. xvi: 18; Luke i: 33. Now if there is one particle of proof from these two passages, that Christ has established his kingdom here, and that kingdom is the church, then I

confess I do not understand English. In the second article the only proof adduced for "and Almighty Saviour" is Hebrews xvii: 25. Their doors are wide open for members, but they must assent to this creed. Why continue to pray "THY KINGDOM COME?" I wish to be distinctly understood, that I do not mean anything invidious. I am only stating the truth in behalf of "God's word;" for I believe that all the nominal churches in this place, (and they all profess to be right) are holding the same or similar unscriptural errors that has led the world around them astray, not because they are more ignorant than in other places, for I believe for general intelligence they will compare with any place of its numbers on the habitable globe. The ministers too, with one exception, I believe, are all college bred. And this creed, be it remembered, is the most modern and modest of any in the place, for I believe it is the fashion now when the church is remodded to remodde the creed also, no matter how *orthodox* it was before, there are various ways to understand the scriptures, but when once the creed is published, all the members, old and young, must assent to the truth of it as their standard, until some one, more skilled in this business, proposes an alteration. What a burlesque on the never changing truth of the great eternal! Why follow in the footsteps of Popery to trammel the mind? Why not as well require a rule to get money? Then if *we* are destitute of the true light from the word of God in this enlightened place, where in the name of the Lord, in any other village or city, can it be found? God has said that "light is sown for the righteous," and "unto the upright there ariseth light in the darkness." Psalms. But I must pass on—I have dwelt much longer on this lamentable picture than I intended, and yet I have hardly begun.

I wish here to ask a few questions on one of the greatest errors that the world ever embraced, first established by Pope Gregory, A. D. 603. I mean the changing of God's seventh day, Sabbath, (for it is sheer sophistry to call it the Jews Sabbath, as Jesus our divine Lord says "it was made for man,") to the first day of the week.

Paul says, "there therefore remaineth a keeping of the Sabbath to the people of God." Isaiah shows us that in the New Heavens and Earth all flesh shall keep the "Sabbath." Does any bible reader believe that this will be on any other day than what God has ordained. Let us look

at the patterns and shadows of the true. Heb. viii: 5; ix. and x: 1. Is not the true in the eternal state? Think you that God will ever change the true to answer the pattern of Popery, that has been foremost in desolating the world? Every candid mind says no! What should we do then? God will tell us. "Six days shalt thou labor and do all thy work, but the SEVENTH IS THE SABBATH of the Lord thy God; (perhaps the minister will tell you he meant the Jewish Sabbath—don't you believe him nor any one else; they can't prove it by the Bible) in it thou shalt not do any work;" "wherefore the Lord blessed the Sabbath day and hallowed it." Exod. xx. Why all this costly array in "building the Tabernacle and afterwards the Temple?" Answer, it was to put the Ark in. 2 Sam. 2:7. Hear David 1 Chron. xvii: 2, 12. What was the Ark? A small chest in which was a precious relic; the commandments of God; his testimony to man; (see Exod. xxv: 10, 12) how it is guarded night and day by Cherubims. What are these commandments to us? They that keep them shall "enter in through the gates into the city." Rev. xxii: 14. Will you say then that the fourth commandment is abolished? If so, please cite us to the chapter and verse. I say it cannot be found within the lids of the bible. Will you reply by saying that the first day is the Sabbath, or that it was ever kept by Jesus or his apostles as a day set apart for religious worship; if so, where is the text? I challenge the world to produce it! If it cannot be found, why violate still this sacred command of God and reject all the light that is thrown in your pathway? God will have some to keep his commandments, if it be but "one of a city and two of a family." Jer. Some endeavor to clear their conscience by saying there is no Sabbath to be kept. This, to me, looks like infidelity.

I have stated that one writer had asserted that the powers of Heaven had been shaken and the sign of the Son of man been seen. His argument on the twenty-fourth of Matthew, I like much, until he begins to prove what none of us have yet seen or heard. If so, why continue to say that "men's hearts fail them, for fear and for looking after the things that are coming on the earth." Jesus does not say that they will be looking for him, but then they shall see the Son of man coming in the clouds of heaven, when they have seen the preceding signs. What arguments are there yet to be presented that will so alarm the Laodicean

church, and scoffer, to fulfil. Isa. lx: 14, and Rev. iii: 9. It appears to me that nothing short of the voice of God will do this. Then, I think, the wise will understand, and get their blessing, as in Dan. xii: 12; then will they return and discern between the righteous and the wicked; then will they be found with the world, in the time of Daniel's trouble; they will then have passed through the "fiery trial" and the Sealing Angel have done his last work. This, as it looks to me will be the time when God will roar out of Zion and utter his voice from Jerusalem—and the heavens and the earth will shake; then shall Jerusalem be holy. Joel iii: 16, 17. It will then be cleansed from every impurity. This, I think, will be the shaking of the powers of heaven, for then will God's people *know* that he dwells in Zion, (17th verse) not in the Shaker's camp, but in his Heavenly Sanctuary, and then shall appear the "Sign of the Son of Man in Heaven," the "Holy Jerusalem descending out of Heaven from God, having the glory of God; And her light was like unto a stone most precious, even like a jasper stone clear as chrysolite." I have not the least particle of doubt but that it will be seen just as he has described it. The glory and effulgence of that sight will so light up the heavens in its majestic course down from the parted skies, that we shall have no further need of the telescope; but in the language of our adorable coming Lord, exclaim "I see heaven open and the Angels of God ascending and descending upon the Son of Man"! This, I think, will be the Sign of the Son of Man in Heaven. A telescopic view of the burning bright star Sirius, on the southeast of the belt of Orion, in the southwestern heavens, early in the evening, will give a faint view of the above description.

St. John saw this City suspended in the air, he therefore had a clear view of its twelve foundations and the names of the twelve Apostles of the Lamb, and the twelve gates, and the names written thereon, which are the names of the twelve tribes of the children of Israel." "And he measured the wall a hundred and forty and four cubits," two hundred and sixty-two and a half feet, and they were studded with all kinds of precious stones, and diamonds from the bowels of the earth, while the gates are adorned with the treasures of the ocean. Now this beautiful description of the City is given in the twenty-first chapter, from 16 to 18 and 21st verses. We must keep it distinct

from the walls. He says, it lieth four square, and measures twelve thousand furlongs. This sum, divided by eight furlongs, which make a mile, would stand thus : 8)12000—fifteen hundred miles square or seven millions nine hundred and twenty thousand feet on six sides (it being a cubical form.) When we look at the size of this *City of Gold*, we are at once almost overwhelmed with the view of its dimensions, Fifteen hundred miles high, long and wide! In the seventeenth verse, he gives but one way to measure the wall, and that is its height. If he had undertaken to have given the contents of the *City* by the same rule, he would have measured the wall.

Then we have nothing more to do in making an arithmetical calculation, but follow the Apostle's description. Jesus said, in my Father's house are many mansions. Now, allowing twelve feet between joints for a story, this seven millions nine hundred and twenty thousand feet square would give six hundred and sixty thousand stories, twelve feet high, (Ezekiel xl : 7,) and fifteen hundred miles square, four hundred and forty stories to a mile : which would amount to 990,000,000, nine hundred and ninety millions of square miles on a level surface, twelve feet high—equal to the square miles contained in five worlds like this, (which is only one hundred and ninety-nine millions five hundred and twelve thousand square miles,) and seventy times more extensive than the Continent of America. Now six hundred and sixty thousand twelve foot rooms in each story, would make in all 435,600,000,000—four hundred and thirty-five thousand and six hundred millions of twelve feet square "rooms,"—Ezekiel ; "places,"—*John* ; or "mansions,"—*Jesus*. It is computed that there are 900,000,000—nine hundred millions of inhabitants now on the Earth. The Bible informs us that there was but one, six thousand years ago. Admit that there was nine hundred millions at the commencement of creation, and this number had passed away every thirty years for two hundred generations, their whole number would only amount to 180,000,000,000—one hundred and eighty thousand millions, a little more than one-third of the mansions in this building ; four hundred and eighty-four to every human being now on the earth. Surely, this looks like an "abundant entrance" into the everlasting kingdom. O yes, say many, I see there is abundance of room for every body ! The apostle tells us who they are. He

says, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie ; but they which are written in the Lamb's book of life." This then is the capacious and glorious "golden *City*;" the "New Jerusalem;" the "heavenly Sanctuary;" the "Bride the Lamb's Wife;" the "Mother of us all;" the "Paradise of God;" the capital of our coming Lord's EVERLASTING kingdom, which is now about to descend from the "third heaven" by the way of the open door, down by the "flaming sword" of Orion. O let us see to it, that we are all ready to enter into this celestial City.